

CATHOLIC • ACTION •

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N. C. W. C.—SERVICE TO THE PRESS

BURKE WALSH

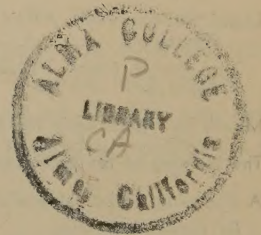
NEW U. S. CARDINALS

THE WELL-SPRING OF CATHOLIC ACTION

PUBLIC OPINION AND PEACE

SCHOOL BUS LAW UPHELD

A TRAVELING SCHOOL OF SOCIAL THOUGHT



*Holy Father's Christmas
Allocution to the Cardinals
And to the World*

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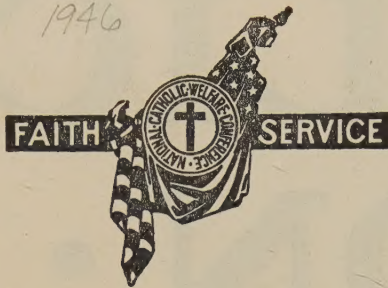


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The contents of CATHOLIC ACTION are fully indexed in the Catholic Periodical Index.

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVIII, No. 1



JANUARY, 1946

OUR COMMON CATHOLIC INTERESTS

WITH perserverance and prayerful trust the Holy Father again dedicates His Christmas Message to the Sacred College of Cardinals to the interests of a lasting world peace. Even though the conflict in Europe and the Pacific has ended there is no peace on earth, no true peace, says His Holiness, "only the post-war period"—"a sad but pregnant term." "So even this Christmas is still a time of expectancy, of hope and of prayer to the Incarnate Son of God, that He, 'the King of Peace' . . . may give to the world His peace."

Christmas
Message of
Pope Pius XII

The Holy Father states three fundamental prerequisites for a true and lasting peace, so much desired by all. These recommendations will be found on pages 24-27 of this issue of CATHOLIC ACTION, where the full text of the Christmas Allocution is made available to our readers.

His Holiness gives another large section of his address to a discussion of the consistory to be held on February 18 at which the 32 newly appointed Cardinals will be invested and take their place in the College of Cardinals. Interesting, indeed, is the Holy Father's exposition of the universality of the Church through the variety of nations from which the future Cardinals have been chosen; his brief statement of the history of the appointment of Cardinals to the College; his explanation of the supranational character of the Church and the in-

divisible unity and universality of the Church.

Four of the Cardinals named are from the United States. Brief sketches of the life and work of these Americans will be found on pages 14 and 15 of this issue.

WITHIN an octave of the cessation of hostilities of World War II, a Regional Congress of Pax Romana took place in London. In spite of unsettled conditions, and travel difficulties, twenty countries were officially represented in this Congress as delegates of various Catholic Student Organizations of which Pax Romana is a federation.

Pax Romana
Congress

The deliberations centered on plans for the reorganization of Pax Romana on a peace-time basis. The international work of the General Secretariat which during the war had been carried on from the North American Secretariat in Washington, was returned to the General Secretariat in Fribourg, Switzerland. Also, the Emergency Committee, consisting of the General Secretary, the President and the Director of the Washington Secretariat, which governed Pax Romana during the war under plans made at the 18th Congress, meeting in the United States when the war broke out, was dissolved and the Executive Bureau resumed its normal functions.

A resume of the relief work carried on for stu-

dents during the war was presented by Abbe Joseph Grimaud, general secretary of Pax Romana and director of the Fribourg Secretariat which directed the wartime program. In his words, "Switzerland has become one vast university and within its frontiers the scholastic traditions of the Christian universities of Europe have been preserved." This was made possible, he asserted, only by means of the tons of books supplied by the Catholics of the United States.

Those served were university students from many lands who were prisoners of war, internees or refugees. With the help of Spain, France and Belgium, relief and assistance were also extended to students fleeing France and Belgium to Spain.

War Relief Services of the National Catholic Welfare Conference was praised for its assistance in providing Mass requisites for chaplains and enabling an international university to be formed in Switzerland.

Participating in the Congress were Catholic students from Canada and the United States, China, India and Australia, Great Britain, Holland, Luxembourg, Belgium, France, Spain and Portugal, Switzerland, Italy, Germany, Austria, Czechoslovakia, Yugoslavia, Poland and Sweden. Five Archbishops and Bishops honored the Congress: His Excellency, the Most Rev. William Godfrey, Apostolic Delegate to Great Britain; the Most Rev. Bernard Griffin, Archbishop of London; the Most Rev. Roberts, S.J., Archbishop of Bombay; the Most Rev. Casimiro Gonzalez Alcala, Auxiliary Bishop of Madrid; and the Most Rev. Thomas E. Flynn, Bishop of Lancaster.

Presiding was Senor Joaquin Ruiz-Jimenez, Madrid, Spain, president of Pax Romana. Representing the United States was Mr. Edward J. Kirchner, vice president of Pax Romana and director of the North American Secretariat.

Mr. Kirchner outlining plans for the future of Pax Romana states: "Our task is to assist in the reconstruction of academic life in Europe, a university life which will assist and temper the development and reconstruction of the Christian civilization of the continent. We hope, if necessary, the students will rebuild their own universities, where these have been destroyed. We hope that there will be inter-change of students between occupied, unoccupied and former enemy countries. Our work will be to arrange such a flow of good students linking up internationally with the purpose of restoring the university to its proper place in the life of the world."

The second international meeting of Pax Romana will be held at Lima, Peru, from March 10-19 of this year.

At the December meeting, in Pittsburgh, Pa., of the executive board of the National Council of Catholic Nurses an extensive program aiming at integrating the activities of the Council ever more closely with the work of the National Catholic Welfare Conference and other charity, welfare and professional groups was drawn up. Specific areas in which Catholic nurses

Catholic Nurses'
Council Plans More
Extensive Activities

will assist in the work of the different N.C.W.C. departments were designated and other activities in the missionary and education fields were outlined. The dates and theme for the third biennial convention of the Council were also announced. The convention will take place on May 23-26, 1946, in Toledo, Ohio.

It was with regret that the article in the Legal Series and the Calendar of Scheduled Catholic Meetings and Events had to be omitted from the December issue of CATHOLIC ACTION. They are back again this month, and The Book Shelf, a favorite of long standing, will be back next month.

"Something Old
And Something
New"

The "something new" is a series of six articles by Rev. Charles A. Hart, Ph.D., pro-

fessor of philosophy at the Catholic University of America, presenting the significance of Catholic Action and its value to the individual and to society. The title of the first article, printed on page 5, is "The Well-Spring of Catholic Action."

THE thirteenth observance of the Church Unity Octave, sponsored by the Clerical Conference of the Catholic Students' Mission Crusade of the Catholic University of America, will be held January 18 to 25 at the National Shrine of the Immaculate Conception at the University. Some of the speakers who will participate are: The Rev. James M. Gillis, C.S.P.,

Church Unity
Octave to Be
Observed

editor of *The Catholic World*; the Rev. Joseph L. Lilly, C.M., of the faculty of the Catholic University; the Rev. Robert H. Lord, noted historian and convert; the Rev. William H. Russell, Catholic University educator; the Rev. Wilfrid Parsons, S.J., of the Catholic University; and the Rev. Daniel W. Egan, vice president and dean of St. Francis College, Loretto, Pa.

The Mass at the Shrine on the Sunday within the Octave of the celebration will be in the Byzantine Rite Liturgy.

THE WELL-SPRING OF CATHOLIC ACTION

REV. CHARLES A. HART

THE great danger of action of any kind is that it tends to become an end in itself, instead of remaining what it should be, by its very nature, a means to an end. Action for action's sake must soon lose its personal, and therefore its spiritual character. Action should always take on its character from the end towards which it is ordained and of which the person acting must be ever conscious. This is particularly true of Catholic Action whose end is nothing less than the spiritualization and sanctification of human society. This is obviously more than a natural end. It is definitely supernatural, proceeding as it does in a supernatural society. This is not at all an easy thing to keep in mind. We are by no means confirmed in the sanctifying grace upon which supernatural life depends and so we tend to naturalize the supernatural, to copy the methods of the natural, to depend upon our own natural strength, to measure success by natural standards. Catholic Action is officially defined as lay participation in the apostolate of the hierarchy. The Bishop's apostolate is a message of fallen man raised by the Incarnation and Redemption of the Son of God to his former state above nature as the great purpose of human existence. Any action pertaining to the betterment of man's natural and temporal life can only be considered as something making the supernatural objective more likely and favoring the latter's progress.

NOW the life of grace is a rebirth in the Holy Spirit. It grows by a constant influx of grace in the supernatural virtues and gifts of the Holy Ghost. This involves a continuous life of prayer, a spirit of inner thinking. Here by our own efforts

we cannot add to our stature one cubit. Here the well-spring of action is quite different from that of the life of nature. I rather think there are few of us engaging even mildly in Catholic Action who have not reason to pause for a moment to ask ourselves whether we are really properly orientated. There are undoubtedly times when we permit our programs to be so divested of the prayerful spirit that should be the very breath of Catholic Action that the outsider quite naturally begins to think of us as just another political or social party to be treated on just that very natural level. For this we have only ourselves to blame. We have forgotten the manner of man we are. Like the Samaritan woman at the well from what we drink we thirst again. Grace has its roots in the supernatural even though it supposes the natural.

IT IS only, then, by constant stock-taking, by regular standing outside all our Catholic Action programs, for detached appraisal of ourselves that we can avoid the naturalizing of the supernatural, when the very opposite is what we are trying to achieve. In this mortal life we are making only the beginning of the life of grace. Most of us are far from being at home in this new and different atmosphere. We are not entirely accustomed to the very personal demands upon the spirit which it makes. Putting on the Lord Jesus Christ is foolishness to the paganism around us, and with so much of the old leaven still in us, with the new paste so slight, it is not surprising that the world of nature still so frequently dominates us. Constant vigilance, the most searching self-criticism, is the price we must pay to keep the new-found freedom of our membership in Christ's Mystical Body.

N. C. W. C.—SERVICE TO THE PRESS

BURKE WALSH

WHEN the Most Rev. John Gregory Murray, Archbishop of St. Paul, delivered to the 1945 General Meeting of the Bishops of the United States his annual report as Episcopal Chairman of the N.C.W.C. Press Department, he said the Catholic Press of this country is making striking advances now, and bold plans for the future. He stressed the fact that the N.C.W.C. *News Service* has "had a powerful part" in this impressive advancement, and is itself geared to the "strong willingness to go ahead" that Catholic publications are showing.

The Press Department of the National Catholic Welfare Conference has the function of promoting, developing and assisting the Catholic Press of the United States. That is the purpose for which it was established a little more than a quarter of a century ago. It is testimony to its success that, in addition, Catholic publications in many countries outside the United States have come to subscribe to and largely use its news dispatches.

Under its Episcopal Chairman (Archbishop Murray), the Press Department carries on its activities with a lay Director (Frank A. Hall) experienced in journalism, and with a trained personnel of editors and writers including a headquarters staff in Washington and a large staff of well qualified field correspondents. These latter are situated in key cities of the United States and in virtually all of the leading capitals of the world.

Assistance is lent to the Catholic Press chiefly through providing to Catholic journals news, features, and special syndication services. In their field, these services approximate the resources that are at the command of secular publications in the United States. The Press Department offers to Catholic publications:

A *News Service* of approximately 50,000 words a week, reporting from all parts of the world news that is of interest to Catholics as Catholics. Radio, cable, telegraph, telephone and mail facilities are utilized in the collection of these reports.

A *Catholic Feature Service* comprising numerous and varied articles totaling about 10,000 words a week, and designed to hold interest for all members of a Catholic family.

A *Catholic News Picture Service* which gears up-to-the-minute illustrations to the latest Catholic news.

A *Telegraphic Service* to flash certain types of last-minute news to subscribers.

An *Editorial Information Service*, supplying factual material for the use of editorial writers and the information of editors.

A *Biographical Service* making available to subscribers authentic life sketches of prominent Catholic figures.

A *Washington Letter* which interprets each week national events of particular interest to Catholics.

Special Texts giving, in full, important Vatican documents, radioed to this country immediately upon their issuance.

Special Supplements, budgets of pictures, features, fiction, poetry and similar seasonal material, designed to assist publications in the issuance of special editions at Christmas, Easter and before the opening of school terms.

Special Syndications, series of articles of special timeliness and interest, written by noted authors who are authorities on their respective topics.

The newest offering of the N.C.W.C. Press Department is *Noticias Catolicas*, which is a Spanish-language news service specially designed to meet the needs of Catholic papers and periodicals published in Spanish in North, Central and South America. Archbishop Murray told the Bishop's Meeting in November that *Noticias Catolicas* is "a force in Latin America" and that it is making "notable progress."

In its 25 years of existence, the N.C.W.C. *News Service* has come to serve more than 100 publications in continental United States and Alaska. In addition it serves papers in all Latin American countries, Canada, Hawaii, British West Indies, New Zealand, Ceylon, South Africa, India, Puerto Rico, Haiti, England, Ireland, China, and elsewhere. *Osservatore Romano* in Vatican City is one of its subscribers.

The network of foreign correspondents which the *News Service* was able to build up before the outbreak of World War II was particularly impressive. Those who corresponded from Europe included some of the foremost journalists in that section of the world. Representatives everywhere were chosen because of their particular fitness to report accurately news of interest to Catholics originating in their respective territories. Already great progress has been made in the repair of this network, sadly torn by the violences of war.

Here in the United States, because of its standards of factual reporting, the *N.C.W.C. News Service* has the privileges of the Press Galleries of Congress and the Press Conferences of the White House.

Carrying out its commission to serve the Catholic Press in this country, the Press Department maintains close contact and cooperates with the American Catholic Press through the Catholic Press Association of the United States, which for nearly 35 years has labored in the study and solution of Catholic Press questions. A Liaison Committee made up of representatives of the two organizations holds conferences each year. Constant contact also is maintained between the Department's Director and the C.P.A. officers on individual questions as they arise. The department annually cooperates in promoting observance of Catholic Press Month.

Nearly 20 years ago, the *N.C.W.C. News Service* pioneered in the work of radioing from Vatican City the complete texts of Papal Encyclicals the instant they became available. As a direct result of this enterprise, the secular press in the United States was led to multiply the space given to these documents. One of the first Papal Encyclicals which the *N.C.W.C. News Service* brought to the United States by radio contained some 20,000 words, and was understood at the time to have been the second longest press message ever brought from Europe to the United States. The only press message that was longer was the Dawes Reparations Plan text.

Similarly, the factual reporting by the *News Service* of the institution and work of the Legion of Decency in the United States carried to all parts of the world, and caused definite reactions to this undertaking in more than a score of countries.

In addition to its routine reporting of the news, the *N.C.W.C. Press Department* also applies corrective truth where things Catholic are misrepresented, or erroneous assertions are made. In this activity the *Service* adheres strictly to the American newspaper ethics of factual reporting. Thus the Catholic Press, through facts provided by the *N.C.W.C. News Service*, has been able to:

Refute published statements charging misuse of Peter's Pence funds for war purposes; obtain retraction of a spurious quotation credited to *Osservatore Romano* which misrepresented the Church; cause retraction of nationally circulated reports that Government data vindicated birth control contentions; cause reversal of a plan by an international organization to indorse sterilization; end a policy by a large orphan's home of barring Catholic children from the ministrations of their religion; scotch attack after attack leveled against

the Pope, the Vatican and the Church by Communist, Nazi and Fascist propagandists; explode the allegation passed along by several anti-Catholic periodical and radio sources that the Vatican had large sums of money invested in Argentina; combat travesties on convent life in works of popular fiction; expose fraudulent individuals and groups preying upon Catholic institutions and individuals.

These represent only a few of the scores of incidents in which swift, factual reporting of day-to-day news events has produced a by-product of corrective truth whose value it is impossible to estimate.

Special syndications are issued by the *N.C.W.C. News Service* when it is believed that special situations call for them. Among those whose names have appeared on feature material sent out by the *News Service* are:

His Holiness Pope Pius XII, whose contribution was written when he was Cardinal Eugenio Pacelli; a dozen other members of the Sacred College of Cardinals resident here and abroad; His Beatitude the Latin Patriarch of Jerusalem; numerous Archbishops and Bishops; Hilaire Belloc, Gilbert K. Chesterton, Francois Vieullot, Sir Bertram Windle, Rene Bazin, Georges Goyau, Thomas F. Meehan, James J. Walsh, Frances Parkinson Keyes, Don Luigi Sturzo, Dr. Victor Andrea Belaunde, Christopher Dawson, Dr. Yves R. Simon, Thomas F. Woodlock, Oscar Halecki, Dr. Alceu Amoroso Lima, and many others.

Hilaire Belloc wrote for the *N.C.W.C. News Service* his brilliant "Companion to H. G. Wells' Outline of History," a 25-article feature in which he refuted the Godless, materialistic concepts of life laid down by Mr. Wells. He also wrote "Mr. Belloc Still Objects," two supplementary articles, when Mr. Wells attempted to answer.

"How the Reformation Happened," a 30-article series, was another contribution by Mr. Belloc.

Msgr. Peter Guilday, of the Catholic University of America, wrote for the *News Service* his magnificent treatise on "The Catholic Question in the United States," giving the true background of religious prejudice in this country.

"Adventures of a Commuter," by Conde B. Pallen; "Freedom of the Popes," by James J. Walsh, written at the time of the settlement of the so-called Roman Question, and "The New Paganism," by Msgr. Fulton J. Sheen, are among the other notable special syndications issued by the *N.C.W.C. News Service*.

Catholic news is intensely interesting.

Those who will deny this simply are not acquainted with Catholic news. This is regrettable

(Turn to page 12)

REBUILDING FOR CHRIST

N.C.W.C. Forum Series
1945-1946

ARTICLE V: PUBLIC OPINION AND PEACE

This series of articles on Catholic Action and social problems and activities, offered by the N.C.W.C. Study Club Committee, has been prepared for general use, but with lay leaders especially in mind.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

THE war was still raging in Europe and in Asia when, in November, 1944, the Bishops of this country, clearly recognizing the needs of the hour and of the future, reminded all citizens of their opportunities and responsibilities in the making of the peace and in maintaining it.

Events that have taken place since then underscore the timeliness of this reminder by the Bishops. The military war is over but the war for a good peace is still going on and its outcome is still uncertain.

We have suffered set-backs and defeats in this second war, but it can still be won, if we forge and supply the weapons with the same energy and clear-sighted determination as we furnished arms and ammunition to the troops on the battlefronts.

The most powerful weapon in this war is public opinion, which, in the words of the Bishops in their November, 1944, message, "can exert a tremendous influence in making the peace and determining the manner of international collaboration for its maintenance."

"All our citizens," the Bishops urged, "must inform themselves on the issues and form their judgments in the light of sound reason and our Christian democratic traditions.

"They must free themselves from hatred, from distrust, from the spirit of mere expediency, from national greed and from indifference to right in the use of might, and they must form their judgments on the basis of stern objective realities."

If public opinion is such a powerful weapon to help win the peace, the task of the press as an instrument for shaping public opinion and as a means for furnishing the raw material to be

judged and interpreted by public opinion should be obvious to everyone.

If it is asked what contribution the Catholic press can make to the task of winning the peace by moulding public opinion and enlisting Catholics in general and, through them, the whole nation in the work of rebuilding our society for Christ, the answer is provided in the words of the American Bishops.

To help American Catholics "to form their judgments in the light of sound reason and our Christian democratic traditions" and "on the basis of stern objective realities" and thus to assist them in becoming representative of an alert and informed public opinion: that is the greatest contribution which can be made by the Catholic press to the foremost task of our time—making a good peace, maintaining a good peace and rebuilding our society for Christ and in the spirit of Christ.

With their mandate to American Catholics to inform themselves on the issues and to form their judgments in the light of sound reason and our Christian democratic traditions, the Bishops have also given clear marching orders to those who, as Catholic editors and writers, have assumed the duty of presenting the facts, of stating the issues and of indicating the judgment.

And if, as the Bishops say, these judgments must be formed "on the basis of stern objective realities," it is primarily the responsibility of Catholic journalists to lay this basis. In doing that they must guard themselves and their readers against the dangers of wishful thinking and of an "ivory tower" attitude on the one hand, and the pitfalls of expediency and opportunism on the other.

To bring about the recognition of "stern objective realities" by exposing false "realities," to

see and judge human affairs through the eyes of a "sane realism" and not through the tinted glasses of an easy-going optimism or a gloomy pessimism: that appears to be the most urgent job of Catholic journalism in America today.

If the Catholic press succeeds in meeting this task, it has made an historic contribution to the problems of our time and has lived up to its responsibilities toward the Church and the country. The success or failure of the Catholic press in rebuilding our society for Christ will be measured by the extent to which it helps mould a sane public opinion that sees the issues clearly, is capable of judging them properly and is determined to see its judgments carried out in the policy of rulers at home and abroad.

This objective should always guide Catholic editors and writers. To reach it is their principal job. All the different phases of their work must be geared to the one supreme aim: to dig through the confusion and wreckage of our time and bare the "stern objective realities."

In their November, 1944, message the American Bishops have defined "sane realism" as a "clear vision of the moral law, a reverent acknowledgment of God its Author, and a recognition of the oneness of the human race underlying all national distinctions."

These three principles provide the motive power of all Catholic journalistic activities. Without them, Catholic journalism loses its mark of distinction and declines to the level of a "neutral" secular journalism that, at least in theory, limits itself to the reporting of human events, leaving it to the reader to interpret the meaning of these events in the light of his own convictions.

There is a far closer bond between editors and readers of Catholic journals than between editors and readers of secular publications. On basic matters of Faith Catholic editors and readers think alike. There is rarely any need for Catholic editors to convince the bulk of their readers of the eternal truth of Catholic principles. The main task of the Catholic journalist consists in showing where, how and why these principles must be applied and translated into action.

The Catholic editor meets only a part—and a minor part at that—of his responsibilities and makes only a very limited use of his opportunities by exposing, deploring, assailing and criticizing the failure of society to live up to Catholic—that is, Christian—principles. And he, indeed, falls down on his job—if he accepts these failures, in the words of the American Bishops, "in a spirit of paralyzing fatalism."

The greatest danger facing Catholic journalism today does not arise from the schemings and plottings of a pagan society, deliberately ignoring the

precepts of Christian teaching, but from the temptation to assume an "all-is-lost" attitude, to withdraw into a shell of spiritual isolationism, to lament the sinful world and leave the field to those not hampered by any scruples.

It is not enough to state that Catholics can make a tremendous contribution to remoulding our society according to Christian teachings and rebuilding it for Christ. Catholic principles are wonderful tools—there are none better—but the best tools are worthless unless they are used and, in their use, are handled efficiently.

To show how the tools of our Faith can be put to practical use: that is the task of Catholic editors and writers. By doing that they really present "constructive criticism," as we understand the term.

The great masses of our people receive the bulk of their news and the majority of their opinions and prejudices from the newspapers they read. The influence of books and periodicals is more narrowly confined, but their importance cannot be overestimated, for books and periodicals react upon and form the minds of those who exercise leadership and mould opinion.

The press is the expression of the thought of society, the instrument by which that thought is made operative in the life of the day, directing the action of groups and individuals in the development of national culture, of local and national institutions, and in guiding the nation toward legitimate goals of international cooperation. The press is a formidable and almost limitless power, and if today there is manifest disorder in national and international life, we must look to the failure of the press to live up to its responsibilities as a principal contributing factor.

Back of this failure, of course, is the confusion and chaos of contemporary thought; the drifting of men and things; industrial anarchy; the want of principle; emphasis on expediency and transient values; lack of a united philosophy and definite goals; the belittling of religion; the exploitation of cheap sensationalism and sensual enjoyment, regardless of duty and right living. All of these things and more, reflected in and made operative by the press, oppose progress toward sound national life and world organization.

In contrast to this, the Catholic press in this country, splendidly developed in some departments, less developed in others, is doing a valiant service in championing Christian truth, in expounding the great social teachings of the Gospel, in defending the integrity of the home, in insisting upon the liberty and culture and standards that are the fruits of genuine Christian civilization, and in working for the spread of the Faith and the sanctification and salvation of souls.

Successive Popes have reiterated their solicitude for the Catholic press, which embraces Catholic newspapers, periodicals, pamphlets, and books; in short, all that is meant by Catholic literature. Without the regular reading of Catholic literature there is little hope that Catholics generally will have that discriminating and informed mind and zeal, born of an appreciation of the splendor of the Church and its efficacy in transforming and revivifying society, which is necessary in the development of effective Catholic Action. In the achievement of this end, a strong and well-supported Catholic press is of as much importance and just as essential as the frequentation of the sacraments is to personal religious life and personal salvation.

Apart from Catholic Action, there is the personal benefit to be derived by the individual Catholic in the development of his cultural and religious life through intimate contact with the best of Catholic literature. There is no more enduring satisfaction, no better way to imbibe the noblest culture and thought of mankind, than by surrounding oneself with the finest Catholic literature, or literature that conforms to Catholic standards, and absorbing its vision and its inspiration. The cynicism of contemporary literature, in fact, contrasted with the ideals and motives of Catholic life, is an important factor in bringing many distinguished converts to the Faith.

Thus the Catholic home cannot afford to be without the sustaining influence of the Catholic press, and on the other hand, the Catholic press needs the generous support of the Catholic home. To keep abreast of Catholic affairs, to fortify oneself with facts, to be in a position to give a sympathetic word and a kindly explanation, to participate intelligently and effectively in Catholic Action, to offset the effect of certain types of secular reading, to profit by the culture and satisfactions of Catholic life, and to assist in informing society with the Christian spirit—these are the purposes and the benefits of the Catholic press.

According to the 1945 *Catholic Press Directory*, there are 126 Catholic publications in the United States, published regularly, including weekly diocesan newspapers, monthly and semi-monthly or weekly magazines, and various quarterlies devoted to special fields of endeavor. Thousands of books, pamphlets, leaflets and other publications are published annually. There are also a number of Catholic dailies published in various foreign languages. The circulation of the Catholic press runs into the tens of millions.

Through the diocesan newspaper the family is supplied with accurate news concerning all the principal events, movements, and activities of the Church, both in this country and abroad, and of

various movements and events outside the Church which are of vital interest to the Catholic reader. Timely editorial comment and interpretative articles assist the reader in grasping the significance of events. The diocesan papers also publish photographs linked with the news and feature articles of special interest to every member of the household. Thus with the aid of the diocesan weekly, Catholic reference works in the home, and other Catholic publications, the members of the family are enabled to acquire an intelligent and effective grasp of events as they affect Catholic life and thought in the nation and the world.

The Catholic Press Association is the principal organization of those devoted to the apostolate of the press. It seeks to unify Catholic press action and promote the highest ethical standards in publication, advertising, canvassing, and business methods.

The Catholic press can be extended and bettered in many of its branches by the loyal support of individual Catholics and of Catholic lay organizations. Every Catholic home should do its share, where at all possible, in subscribing for the local diocesan newspaper and at least one good Catholic weekly or monthly magazine. After a Catholic publication has been read it should not be discarded, but passed on to Catholic and non-Catholic friends, or placed at the disposal of a Catholic organization for distribution to hospitals and missions, and other places where Catholic literature is needed. Local organizations should develop special committees within their ranks to study plans for aiding the press and the distribution of Catholic literature. This is an activity specifically recommended to Catholic Action groups by the Holy See.

Courses in journalism are now provided in a good many Catholic colleges and universities. Such encouragement to the Catholic press will result in the future in an increasing number of Catholic young men and women devoting themselves to the field of Catholic literature. A number of scholarships and literary contests designed to encourage the development of Catholic writers are now available; these opportunities should be extended by Catholic organizations. Study of the organization and needs of the Catholic press among students of journalism in Catholic schools and colleges will evolve plans for improved organization and effectiveness under their leadership in the future. The Newman Clubs at non-Catholic universities also have many opportunities to promote the apostolate of the Catholic press.

In brief, the support of every Catholic family in a given community by subscriptions to the diocesan newspaper and to one or more Catholic periodicals, the reading of good Catholic books,

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LEGAL DEVELOPMENTS

AFFECTING THE CHURCH

New Jersey Court
Upholds School Bus Law

THE transportation of children attending non-public schools "is a public matter and moneys expended therefor, except those prohibited by the Constitution of this State, do not constitute the expenditure of public moneys for private purposes." Such were the words of the New Jersey Court of Errors and Appeals in a decision rendered on October 15 (*Everson vs. Board of Education of the Township of Ewing*) wherein the Court upheld the constitutionality of a statute which authorized the use of public funds to afford transportation facilities to children attending non-profit schools. In this decision, the Court overruled a recent holding by a lower tribunal to the effect that the statute involved an unconstitutional use of school funds in the aid of private and sectarian schools.

The higher Court correctly observed that general funds were used, and that, consequently, there was no invasion of the legally proscribed school fund. This point having been resolved, the Court was called upon to decide whether the general fund was used for a public purpose. In finding that the funds were so used the Court reasoned as follows:

"The compulsory education statutes impose on the *parents*, not the children, an absolute duty The statute is penal in nature for a violation of which parents may be convicted as disorderly persons, R. S. 18:14-34, 39, 40.

"Many situations could arise, where, without regular means of transportation, parents would be placed in a situation which made it practically impossible to comply with the compulsory education requirements and therefore without wilful intent to evade or transgress, would become subject to the penalties established for failure to perform the duty imposed.

"It was to meet this mischief that the original statute authorizing the transportation of pupils living remote from the schools was enacted. The statutes looking to transportation became complementary to and in aid of the compulsory education statutes."

The logic, as well as the equity, of the situation demands the application of such reasoning. Yet, the New Jersey interpretation has been frequently ignored by other State Courts in deciding similar issues. Some, it is true, have upheld this type of legislation on the basis of the proposition that it

is in aid of the child and not the school. In fact, the dissenting opinion in this very case indicates that the "child benefit theory" was the basis of the decision of the Court, and then proceeds to attack the theory.

It should, however, be noted that the Court of Errors and Appeals is not relying upon the "child benefit theory," but, on the contrary, is advancing the public benefit and responsibility doctrine. The Court implicitly acknowledges that the State is the primary recipient of the unquestioned and unquestionable benefits derivable from a healthy and educated citizenry. The legal compulsion directed against the parents so that the State may secure this benefit is recognized as entailing the governmental responsibility of affording parents the opportunity of adhering to the statute designed to promote universal education. Wisely and justly the Court has declined to frustrate the growing desire of the people to assume this responsibility in return for manifold benefits flowing therefrom.

In the last analysis, it must be admitted that the transportation legislation is a natural and a necessary corollary of a compulsory education statute for without it, parents are, in many instances, deprived of the constitutional right to send their children to the school of their choice. This right, the constitutionality of which was judicially recognized in the *Oregon School Case*, must, of necessity, be taken into consideration in connection with compulsory education statutes. Otherwise, it would merely be a paper right, particularly, in the case of children living in remote areas. The answer given in the dissenting opinion to the effect that the "public schools are open to every child and are attended by children of all religious faiths," is scarcely acceptable in the light of the principles announced in the *Oregon School Decision*.

The New Jersey Courts' judicial recognition of the constitutionality of the State's assumption of its responsibility incident to the compulsory education laws is particularly significant in that it gives recognition to the rights of the parents with regard to the education of their children. This is a natural and logical development of the true democratic concept of the role of the Government in supplementing the efforts of the parents—a role which in this case is properly designated as "a public matter."—*George E. Reed*.

for many reasons. Not the least is the fact that such a person is missing so much.

As a Catholic, one is interested not alone in the arduous erection and glorious dedication of a magnificent cathedral, in the elevation of a distinguished priest to the episcopacy, in the election of a Pope, in the converts won in sweltering veldts and freezing arctic wastes, in the sufferings and martyrdoms of missionaries in bleak and unfriendly lands. He is interested, too, in the political persecution of his co-religionists in foreign lands, in the spread of militant atheism with governmental aid, in the encroachments of the creed that might makes right and that hate is a proper emotion. He is interested also in a wide variety of legislative measures—at home and abroad—which on their face have no religious significance at all. These may relate to taxation, to education, to a variety of social nostrums, which, upon investigation, are found to harbor—and maybe with some deliberation—the most devastating threats to the temporal welfare of Catholic institutions and the eternal welfare of Catholic individuals.

The scope of Catholic news is so broad and so varied that it is never dull, but ever new, ever changing, constantly reflecting new facets—some of which are bright, some of which are dark and foreboding. Within this scope, the estimated 400,000,000 Catholics around the world can normally, and of themselves, produce interesting news in considerable volume. And when these Catholics are set upon, oppressed, legislated against, exiled, and even slain—the volume of news interest to Catholics is multiplied many times.

Some Catholics may ask why they have not heard of these gripping events. The answer is simple; they have not been reading the Catholic Press. And unless they read Catholic publications how will they get Catholic news? Secular publications are not printed for Catholics as Catholics, but for persons of all religious beliefs and for very many persons of no religion at all.

Who but the readers of the Catholic Press knew as early as 1926 that one of the most vicious and coldly-calculating persecutions ever leveled against any group of human beings was being carried out against the Catholics in the household of our immediate neighbor—Mexico.

When the Bolsheviks prevented all secular correspondents from sending anything but the most meager reports out of Russia concerning the trial of Monsignor Budkiewicz and other Catholic prelates in 1923, readers of the Catholic Press had made available to them through the *News Service* word-for-word reports of the cross-examination, a categorical exposition of the flimsy charges upon which the priests and Bishops were being tried.

Monsignor Budkiewicz was convicted by the Bolshevik court and executed, but through the Catholic Press of the United States the world had the opportunity of hearing his story—a story which the Russian Bolsheviks did not want the world to hear. Two of the largest secular newspapers in the United States requested and obtained permission to reprint large sections of these reports after they had appeared in the Catholic Press.

A more recent example: Throughout the participation of this country in World War II, the only American news service of any sort to maintain a regular correspondent in Vatican City was the *N.C.W.C. News Service*.

To consider somewhat pleasanter things, who but the readers of the Catholic Press would have known that, just before the outbreak of World War II, the Catholic Church was winning notable conversions, particularly among outstanding scholars and leaders, in England; that Holland, before its invasion by the Nazis, had some 40 Catholic daily papers serving a Catholic population of some 3,000,000 souls; that the heroic labors of Catholic Missionaries were meeting with heartening successes in virtually all of the outlying places of the world? How would they know any one of a thousand facts which ought to be interesting to almost anyone, but which certainly have a vital appeal and an arresting interest to Catholics?

The same Catholic Press that gives accurately and fully the extremely timely statements of the Archbishops and Bishops of the United States on organization for world peace and the rights and duties of labor, reports that General of the Armies Dwight (Ike) Eisenhower was at one time a volunteer football coach at a Catholic college; visits in the home of Therese Neumann, the stigmatic of Konnersreuth, Bavaria; accompanies the Allied troops into Rome as they liberate the Eternal City; goes with the armies of the United States, England and France as they plunge eastward across France and into Germany; tells of the conversion of Knute Rockne, Henry Ford II, Theophilus Lewis, Heywood Broun, and others; chronicles the return to the Faith of Louis Budenz, once a leading Communist; interviews outstanding personalities in this and other nations.

The individual Catholic paper gets its news chiefly in two ways. For its local news, it is dependent upon its office staff and its own corps of diocesan correspondents. For its national and international coverage it relies largely upon the *N.C.W.C. News Service*. The credit line "By N.C.W.C. News Service" (sometimes shortened to "NC" and used in the date-line of a story) means the report that follows is a dispatch of the National Catholic Welfare Conference News Service.

Month by Month with the N. C. W. C.

Rev. P. J. Kenney of Manchester Diocese Appointed Assistant to General Secretary, N.C.W.C.

During the past month, the Rev. Philip J. Kenney, assistant chancellor of the Diocese of Manchester, New Hampshire, and a member of the staff of St. Joseph's Cathedral in Manchester, was named assistant to the Right Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference. The appointment was made by the Most Rev. Samuel A. Stritch, Archbishop of Chicago, chairman of the N.C.W.C. Administrative Board and Episcopal chairman of the Executive Department of the N.C.W.C., and with the consent of the Most Rev. Matthew Francis Brady, Bishop of Manchester. Father Kenney will succeed the Rev. James Lawler, who relinquished the post because of illness.

A native of Lowell, Mass., and a graduate of St. Anselm's College, he was ordained in Rome in 1939.

A hearty welcome and sincere good wishes are extended to Father Kenney who will take up his new work shortly after the first of the year.

Food Appeal for War-Stricken Far Surpasses Expectations

Every section of the country has contributed most generously to the War Relief Services—N.C.W.C. recent campaign for food stuffs for the war-stricken peoples.

"I only wish," said Msgr. Patrick A. O'Boyle, executive director of War Relief Services—N.C.W.C., "I could thank personally every one who donated so much as a single can of food. Every can means a meal to a hungry person. To every workers in the campaign and to anyone who has aided us in this endeavor, really grateful thanks are expressed by all of us. It is a tremendous achievement and one of which many people can well be proud, and many people in far-off lands grateful."

The dates of the campaign, originally scheduled for December 9 to 16, have been ignored in steadily maintained shipments that are arriving. Many dioceses have officially

extended the campaign for another week, but even without official extension the gifts for the hungry of Europe and Asia have continued. Prompt and constant shipping is promised as long as the flow of gifts continues.

Blessing of Holy Father Received By Five N.C.W.C. Employees

The climax of a celebration at N.C.W.C. headquarters on December 10 to honor those of the staff who had served the organization for 25 years was the reading of the following letter from the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani, to the Right Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference:

"I am indeed pleased to inform you that on this day which marks for five of your trusted collaborators the completion of 25 years of devoted service to the cause of the Church in the United States and to the general interests of the Church at large, our Most Holy Father, Pope Pius XII, has very graciously deigned to impart to them his special Apostolic Benediction. In thus making known this expression of his paternal satisfaction, it is the wish of His Holiness to assure Father Raymond McGowan, Mr. Bruce Mohler, Miss Agnes Martin, Miss Edith Jarboe, and Miss Madeleine Fratantuono of his deep appreciation for the apostolic work throughout these years and to formulate the wish that this blessing will be but a pledge of the rich graces which will serve both as a reward for the past and as a stimulus to the accomplishment of still greater things in the future.

"I avail myself gladly of this opportunity to add my own personal congratulations to this August Message of the Sovereign Pontiff, and to wish the happy Jubilarians many long years of service in their important and fruitful work."

Earlier in the day, in the Cathedral of St. Matthew the Apostle, members of the N.C.W.C. staff assisted at a Mass of Thanksgiving offered by Father McGowan and a Mass of Requiem by Monsignor Carroll for their deceased associates.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN MARK GANNON, Bishop of Erie, treasurer of the Administrative Board; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JAMES H. RYAN, Archbishop of Omaha, episcopal chairman of the Department of Education; MOST REV. RICHARD J. CUSHING, Archbishop of

Boston, episcopal chairman of the Youth Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; and MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

REV. PAUL F. TANNER
Assistant General Secretary

REV. PAUL F. TANNER
Editor

EDITH H. JARBOE
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

The Naming of the New Cardinals

THE Catholic Church in the United States has been signally honored in the naming by the Holy Father of four Americans to the Sacred College of Cardinals, raising the total from the United States to five.

Honor is likewise reflected on the National Catholic Welfare Conference, as two of the four prelates chosen are at present serving as members of the Administrative Board of the N.C.W.C., one as its Chairman and one as its Secretary, and a third of the new Cardinals has served ten years as a member, retiring only last November as Chairman.

The sincere homage and good wishes of the staff of N.C.W.C. go out to these new Princes of the Church—Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the Administrative Board, N.C.W.C.; Most Rev. Edward Mooney, Archbishop of Detroit, former chairman of the Administrative Board, N.C.W.C.; Most Rev. Francis J. Spellman, Archbishop of New York, secretary of the Administrative Board, N.C.W.C.; and Most Rev. John Joseph Glennon, Archbishop of St. Louis.

The prelates will be elevated at a Consistory to be held in Vatican City on February 18.

Thirty-two Cardinals in all were nominated by the Holy See—the largest single elevation of Cardinals in the history of the Church. These appointments bring the College to its full complement of 70 members and include churchmen of 19 of the nations of the world.

Three new Cardinals were named in France, Spain and Germany. Two were named in Brazil. One was named in Poland, Canada, Armenia, The Netherlands, Chile, Cuba, Peru, Argentina, China, Australia, England and Hungary. The Archbishop of Lourenco Marques, a Portuguese possession, is a native of the Island of Madeira, which is Portuguese. Of the newly-named Cardinals, the four from the United States represent the largest number named in any one country aside from Italy, which receives the same number.

There are now 14 Cardinals in the Western Hemisphere, a far greater number than ever before. A few years ago there were seven—four in the United States, two in Latin America and one in Canada. Of late there have been only three, due to unsettled world conditions and deaths.

Very brief sketches of these honored Americans follow:

Most Reverend Samuel A. Stritch, D.D.

Archbishop Stritch, Metropolitan of Chicago, is the present Chairman of the Administrative Board, N.C.W.C. He was elected a member of the Board in 1935 and served as Episcopal Chairman of the N.C.W.C. Department of Catholic Action Study until 1939, when he was chosen Chairman. Having served the maximum of five successive terms on the Administrative Board, Archbishop Stritch retired in the fall of 1940, but was re-elected in the fall of 1941 and served as Vice Chairman of the Board and Treasurer until the fall of 1945, when he was again elected Chairman of the Administrative Board.

Many other fields of national and international activity have the benefit of the thought and guidance of His Excellency, for he serves also as President of the Board of Trustees of the National Catholic Community Service and a member of its Governing Committee; Chairman of the American Board of Catholic Missions; a member of the

Board of Trustees of Catholic University of America; Chairman of the Bishops' War Emergency and Relief Committee; Chairman, the Bishops' Committee on the Pope's Peace Points; Member of the Catholic Committee for Refugees; and Chancellor of the Catholic Church Extension Society.

Archbishop Stritch's work as Chairman (since its establishment) of the Bishops' Committee on the Pope's Peace Points has been an outstanding contribution to the understanding of the basis of a genuine peace. In the interest of such a peace this Committee prepared and published the volume entitled "Principles for Peace"—the peace pronouncements of the last five Popes, and also made available in English Guido Gonella's "A World to Reconstruct." Archbishop Stritch has striven incessantly, in written and spoken words, to awaken the people of America to the need of recognizing moral realities and translating them into action in every sphere of public and private life.

The Cardinal-elect was born in Nashville, Tenn., August 17, 1887, where he attended St.

Mary's parochial school. He continued his studies at St. Gregory's Preparatory Seminary, Cincinnati, and at 16 was chosen to go to the North American College in Rome, where he completed his philosophical and theological studies at the age of 20. Three years later, May, 1910, he was ordained in Rome, with special dispensation. Father Stritch spent some years in pastoral and diocesan assignments in the Diocese of Nashville and, in 1921, received the title of Right Reverend Monsignor from the Holy Father. A few months later he was named Bishop of Toledo at the age of 34. In 1930 Bishop Stritch was named Archbishop of Milwaukee, and nine years later succeeded the late George Cardinal Mundelein as Archbishop of Chicago.

Most Reverend Edward Mooney, D.D.

Archbishop Mooney, of Detroit, was the first American priest given a permanent appointment in the diplomatic service of the Holy See. He was Apostolic Delegate to India and subsequently Apostolic Delegate to Japan. He has also governed two Sees in the United States—Rochester and Detroit—and has rendered ten years of distinguished service on the Administrative Board of the National Catholic Welfare Conference. It was in 1932 that Archbishop Mooney was first elected to the Administrative Board of the N.C.W.C. and assigned to the Chairmanship of the Department of Social Action. In November, 1935, he was elected Chairman of the Board and remained in that post, with the exception of one year, until November, 1945.

Cardinal-elect Mooney was born at Mount Savage, Md., May 9, 1882, and his family moved to Youngstown, Ohio, when he was still a child. He returned to Maryland, however, to begin his studies for the priesthood, and, on April 10, 1909, was ordained in Rome, after establishing a brilliant record at the North American College.

Upon his return to Cleveland, Father Mooney was appointed Professor of Dogmatic Theology at St. Mary's Seminary, later named head of the Cathedral Latin School, and in 1922 became pastor of St. Patrick's Church, Youngstown. He was called from pastoral duties in 1923 to be Spiritual Director of the North American College in Rome, and was still serving in this post when, in 1926, he was made Titular Archbishop of Irenopolis and named Apostolic Delegate to India. Five years later he was named Apostolic Delegate to Japan. In November, 1934, Archbishop Mooney was named Archbishop-Bishop of the Diocese of Rochester, and in 1937 the Diocese of Detroit was elevated to the rank of an Archiepiscopal See and

Archbishop Mooney named its first Archbishop Metropolitan.

Cardinal-elect Mooney has served also as Chairman of the Board of Trustees of the National Catholic Community Service, of War Relief Services—N.C.W.C., and of the Bishops' War Emergency and Relief Committee; and is at present a member of the Board of Trustees of the Catholic University of America, and of the Pontifical Committee on the North American College at Rome.

The interests of the laboring man have been ardently espoused by Archbishop Mooney. He has not only been responsible for the organization of the Association of Catholic Trade Unionists in Detroit, but has organized the Archdiocesan Labor Institute, with parish schools for the education of the workers in labor relations. Under his inspiration and direction, Archdiocesan units of the National Council of Catholic Men and of the National Council of Catholic Women were formed, as well as the Federation of Catholic Nurses, the Catholic Physicians' Guild and the Federation of Catholic Charities.

Most Reverend Francis J. Spellman, D.D.

Archbishop Spellman, Metropolitan of New York and Military Vicar of the Armed Forces of the United States, has served five years on the Administrative Board of the National Catholic Welfare Conference and is, at present, Secretary to the Board. He became Ordinary of the Archdiocese of New York on May 23, 1939, and in December of that year was named by the Holy See to be Military Vicar. Even though, when the United States entered World War II, the Army and Navy Diocese grew to be even more populous than the New York Archdiocese, Archbishop Spellman has governed both simultaneously. As Military Vicar he has journeyed around the world to inspect military installations, to have conferences with chaplains, and to meet and cheer America's fighting men in the field.

Cardinal-elect Spellman was the first American ever called to active service at the Vatican. He was summoned to Rome in 1925, when the present Holy Father, Pope Pius XII, was Cardinal Eugenio Pacelli, Papal Secretary of State, and remained there seven years. When Cardinal Pacelli visited the United States in 1936, Cardinal-elect Spellman, then Auxiliary Bishop of Boston, accompanied him on his tour of this country.

Archbishop Spellman was born at Whitman, Mass., May 4, 1889, and was graduated from Fordham University in 1911. He attended the North American College in Rome and was ordained in the Eternal City in 1916. He took the degree of Doctor of Sacred Theology at the Propaganda

College there. After pastoral and editorial duties in the United States, he was recalled to Vatican City and served in the Papal Secretariate of State from 1925-1932. He was named Auxiliary Bishop of Boston in 1932 and, in 1939, Archbishop of New York and United States Military Vicar.

Other fields of service to which Cardinal-elect Spellman is lending his time and talent are: as a Member of the Board of Trustees of the Catholic University of America, as Member of the Board of Trustees and on the Governing Committee of the National Catholic Community Service, Member of the Bishops' War Emergency and Relief Committee, Chairman of the Bishops' Committee on the Propagation of the Faith, Member of the Pontifical Committee on the North American College at Rome, President of the Catholic Near East Welfare Association, and a Member of the Board of Trustees of War Relief Services—N.C.W.C.

Most Reverend John Joseph Glennon, D.D.

Archbishop Glennon, St. Louis, is the second oldest bishop in the world in point of service and has been priest and Bishop under five different Popes. He is noted as one of the greatest orators the Church in the United States has ever produced, and is also renowned as a builder and administrator, an untiring worker for Catholic education, champion of the Christian home, advocate of temperance although foe of prohibition, and implacable adversary of divorce, unclean literature and other factors undermining the sanctity of the home.

Cardinal-elect Glennon was born in Kinnegad, County Westmeath, Ireland, on June 14, 1862. He was ordained in Kansas City, Mo., in 1884; consecrated Titular Bishop of Pinara and Coadjutor Bishop of Kansas City in 1896; and became Coadjutor to the Archbishop of St. Louis on April 27, 1903, and Archbishop of St. Louis on October 13 of the same year.

During his 42 years as Archbishop, he has built not only the magnificent new Cathedral of St. Louis, major and minor seminaries, churches, and schools, but has also fostered Catholic charitable projects. Two such undertakings have become internationally famous—"Father Dempsey's Hotel," established to counteract the evils of the homeless and roving life, and Father Dunne's Newsboys' Home and Protectorate, inspired by the needs of poor boys compelled to earn their livings as newsboys and bootblacks on the city's streets.

Cardinal-elect Glennon also is a member of the

January, 1946

Board of Trustees of the Catholic University of America.

Greetings to Those Outside the United States

A special word of greeting from the National Catholic Welfare Conference may well be extended to four others of the group of new Cardinals whose activities have brought them in close touch with Catholics in the United States—

to Most Rev. Bernard Griffin, Archbishop of Westminster, England, who has been closely associated with the Catholics of the United States in recent years in relief work and in the care of military personnel in England.

to Most Rev. James Charles McGuigan, Archbishop of Toronto, Canada, the first English-speaking Cardinal of Canada, a graduate of the Catholic University of America, who is well known in the United States and to the staff of the N.C.W.C.

to Most Rev. Manuel Arteaga y Betancourt, Archbishop of Havana, Cuba, host and co-sponsor with the Department of Social Action, N.C.W.C., at the Second Inter-American Seminar on Social Studies, now being held at Havana, Cuba. The Archbishop of Havana visited the United States in 1943 and viewed the work of the various departments and bureaus of the N.C.W.C.

to Most Rev. Norman Gilroy, Archbishop of Sydney, Australia, who extended warmest welcome to American Catholic Soldiers during the war.

To these, and many others who are known to priests and Bishops in the United States and to the N.C.W.C., through personal acquaintance, mutual interests and correspondence, greetings are cordially extended.

THE Catholic Children's Book Club is a new organization recently inaugurated under the auspices of the America Press, which publishes *America* and *The Catholic Mind*, and will serve children from 9 to 16 years old. The announced aim of the club is "to help Catholic parents and teachers provide books, selected by Catholic experts, that will interest and entertain their growing children, stimulate their mental growth, and inculcate fine ideals, thus correcting over-interest in radio, film and comic-book narrative by introducing the children to the world of ideas and creating an early love of reading."

The club has an advisory committee of which the Rev. Joseph Carroll, S.J., business manager of the America Press, is director, and the Rev. William J. Gibbons, S.J., associate editor of *America*, is executive secretary.

A TRAVELING SCHOOL OF SOCIAL THOUGHT

“A TRAVELING School of Social Thought” is the label that has been given to the Catholic Conference on Industrial Problems. The work of the Conference has been carried all over the United States. Catholic social teaching has been widely discussed and brought challengingly before the attention of the American people. Catholics and non-Catholics through the work of the Conference have heard again and again the basic principles of the encyclicals under the guidance of the Social Action Department of the National Catholic Welfare Conference. The Alpha and the Omega of these encyclicals is the ideal of social order which calls for the reconstruction of the established social order and the renewal of the Christian spirit. The Catholic Conference on Industrial Problems has labored faithfully to put this ideal into action—to prove that the program of the encyclicals is usable, workable.

At one meeting of the Conference the Archbishop sponsoring the meeting said he had often heard the remark that the Church has no business to deal with economic problems, that the business of the Church was to teach religion and, said he, “such talk and belief as that has been the cause of the greatest economic malady of our day. When the Church talks economics, she does not talk economics as such, she talks religion. She has a responsibility to see that man’s behavior conforms to the moral law. She will never abdicate her right to teach religion as it bears upon economic life. With this teaching as a goal, this traveling school of social thought has continued on its way, always keeping in mind the binding force of ethical obligations in the relationships between management and labor.”

The late beloved Monsignor John A. Ryan writing about the Conference said, “Speaking summarily we are justified in claiming that the Catholic Conference on Industrial Problems is one of the foremost agencies in the United States for carrying out the injunctions of Pope Leo XIII and Pius XI concerning the diffusion of the Catholic social gospel.” Speaking on a Conference program, after referring his audience to a study of the encyclicals of Leo XIII and Pius XI, he said, “In both the encyclicals cited Pius XI shows that he is well aware that not all Catholics have heeded the admonitions of his great predecessor and of himself. Catholic disregard and neglect of these great encyclicals are due only in part to selfishness and bad will. They are caused to a great extent by ignorance of Catholic teaching on industrial matters, specifically by ignorance of these great documents.”

The progress of the conference was somewhat impeded during 1945. Travel controls are now lifted and an auspicious program is planned for 1946. At this early stage it is not possible to announce the program. Among the cities to which the Conference has been invited are Boston, Columbus, and Portland. Others are in the offing. Thus far the dates have been set only for Boston, which will be January 30-31.

Those who have been associated with the Conference take pardonable pride in its achievement, although with the realization that they have only plowed a small corner of a great field; but the plowing will continue, the field will be planted and the harvest will reap its own reward.—*Linna E. Bresette.*

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January 1946

2-9—SECOND INTER-AMERICAN SEMINAR ON SOCIAL STUDIES, Havana, Cuba.

30-31—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—meeting in Boston, Mass.

February, 1946

5-8—FAMILY LIFE CONFERENCE—third annual meeting, Washington, D. C.

March, 1946

10-19—PAX ROMANA—second inter-American assembly, Lima, Peru.

May, 1946

12—WORLD SODALITY DAY.

24-26—NATIONAL COUNCIL OF CATHOLIC NURSES—biennial convention, Toledo, Ohio. (Registration and a reception will be held the evening of May 23.)

CATHOLIC ACTION AND BUSY MEN

"I'M TOO BUSY" is the commonest answer given by the Pastor when he is asked to spend some time developing Catholic Action among his men; and it is the commonest answer given by the individual layman when asked to undertake some job in the immense task of spreading the Faith. "I'm too busy!" he says.

And the truth of the matter is, he is busy. The average Pastor is too busy to ever sit down and half-way relax and think out a few problems. It's the 'phone and the doorbell and the 'phone again until he's dizzy. And as far as the "average" Catholic layman is concerned, he's just about a permanent resident now of the dog-house. It's here a meeting, there a meeting, every night a meeting—and Mrs. Average gets sarcastic about the way the Church talks up home life. And just what, if cold fact, is accomplished at most of the meetings?

Well, this article is meant for busy men—busy Pastors and busy laymen. And the main idea is this: *Trained Catholic lay leaders in your parish are absolutely essential to the welfare of the Church.* The Pastor can't do the work of the

Church alone, and Our Lord never intended that he should.

How can the Pastor teach the Faith to a lot of non-Catholics scattered all over how many square miles, with no way in the world to get them within sound of his voice? Must he find himself obliged to shrug his shoulders resignedly and say: "Well, here's the Church. What more can I do?" Or shall I shrug mine and say that I'm not a priest and can't teach the Faith anyway? Well let us point out one small way in which this condition can be remedied to a certain extent, at least in some parishes. Not in all mind you, but in some; and then only in a very limited, but nevertheless important way.

Consider these points: There are many non-Catholics living in your parish or in your locality. Most of them have radios. If there were some way of letting these non-Catholics know that there are good, interesting Catholic programs on the air do you think a few of them might tune in? Of course they will; we know it from experience.

Now if the Pastor has even two or three laymen in his parish taught and trained in the principles of Catholic Action, this task of helping him spread the Faith by means of the apostolate of the radio is worked out very quickly. One of the men is assigned the job of compiling a short list of non-Catholics living in the parish; let's say 50 to start with. Then he writes to the National Council of Catholic Men for a free supply of "radio circulars" listing the current schedule of the HOUR OF FAITH and the CATHOLIC HOUR. Then he rubber stamps the circulars showing what stations in the locality carry the Hours and what time they are on the air. Then he mails them individually to the non-Catholics on his list. At the end of three months he does this again.

When the laity do this, and cause a few non-Catholics to learn something about the Faith, they are "participating in the apostolate of the Hierarchy"—and that's Catholic Action!

How much do the circulars cost? Nothing. How much do the envelopes and stamps cost? A few cents. Are any parishes now doing it? Hundreds, scattered all over the country. How can the Pastor get busy men to undertake a job like this? By teaching them that the laity are needed and wanted in the apostolate, and that they have

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(Department of Lay Organizations, National Catholic Welfare Conference)

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an important duty and vocation to help spread the Faith. Where can the busy Pastor get some material to help him put this idea across? By securing a copy of a booklet *Pastor's Outline for Training Laymen Leaders* from the National Council of Catholic Men.

Is that the only job for Trained Laymen Leaders? No. The booklet lists 36 others.

The salvation of souls was worth the life of Our Lord. What is it worth to us, even though we are busy men?

DRUNKARD!

"At 14 years of age, a drunkard! Imagine, at an age when a boy should have been worrying about his athletic prowess or his skill at games, this boy was caught fast in drink."

So said Rev. Thomas J. McCarthy on the CATHOLIC HOUR on November 25 last. Did you hear him? He was talking about Matt Talbot, the Common Man. Father McCarthy said: "Thousands of men and women all over the English-speaking world are praying, only 20 years after his death, that Matt Talbot will be canonized by the Catholic Church."

Over the air waves Father McCarthy held his audience fascinated while with deft and talented strokes he visualized the man who pulled himself up from the gutter by sheer will power and the love of God. His long days were days of sacrifice and pain; it's not easy to pry loose the clutch of drink.

"When we say a long day," says Father McCarthy, "think of the schedule he followed. Up at two o'clock in the morning, after only three or four hours sleep on a plank bed with a wooden pillow. Never mind if you can't understand such discipline, such mortification! Never mind if you do not see the need of it! It was Matt's way and it was a good way. He would pray for two hours in the early morning, get dressed and go off to 5:30 Mass. There he would receive Holy Communion and return to his room for a sparse breakfast. Then off to work in the lumber yards at 7:30. This was his daily routine for 43 years."

Many a heart was touched by Father McCarthy's

talk. Almost immediately we began getting requests for copies of his address. It has proved one of the most popular of them all.

As you know, the National Council of Catholic Men sends copies of CATHOLIC HOUR and HOUR OF FAITH talks free of charge to anyone requesting them providing the request is received during the week following the broadcast. If a person asks for more than three copies he is expected to pay at the rate of two and one-half cents each.

You, our affiliates, are urged not only to listen to the CATHOLIC HOUR and the HOUR OF FAITH but to understand that these programs are yours. They are your programs! And we try to produce them in such a way that you will be proud of them and make good use of them. One good way to use them is to order a supply of reprints from us and mail them to a list of non-Catholics in your parish or immediate locality with the suggestion that they tune in regularly to the Hour. "Matt Talbot, the Common Man" would be a good one to start with. We'll be glad to have you inquire about special rates in large quantities.

WELCOME CHICAGO!

The Archdiocesan Union of Holy Name Societies of Chicago became affiliated with the National Council of Catholic Men on November 18, 1945. With the approval of His Excellency, the Most Reverend Samuel A. Stritch, D.D., Archbishop of Chicago, Mr. John A. Zvetina, of 1816 South Austin Blvd., was designated for membership in the National Council to represent the Holy Name Union. Mr. Zvetina, president of the Union, is a prominent lawyer in Chicago. He is professor of law and political science at Loyola University. He is the author of various articles on American constitutional law and history and Slavonic law. During 1938-39 he was visiting professor at Zagreb University, Belgrade University and Ljubljana University, all in Yugoslavia.

The full-time secretary of the Union is Mr. Matthew J. Gobreski. The Chicago Holy Name Union is one of the largest and most active in the country. We welcome them heartily as an affiliate of N.C.C.M.!

RADIO SCHEDULE

THE CATHOLIC HOUR (NBC Network)
Every Sunday 6:00 p. m., E.S.T.
The Rev. Robert Slavin, O.P.
General Title: "Happiness and Order"

- Dec. 30—The Root of Order.
- Jan. 6.—Order in Family Life.
- Jan. 13—Order in Social Life.
- Jan. 20—Order in Economic Life.
- Jan. 27—Order in Moral Life.

Music by the Choir of St. Mary's Seminary, Roland Park, Baltimore, Md., under the direction of Rev. John S. Selner, S.S.

THE HOUR OF FAITH (ABC Network)
Every Sunday 11:30 a. m., E.S.T.
The Rev. Vincent F. Holden, C.S.P.
General Title: "Men and the Mystery of Life"

- Jan. 6—Bewildered Man.
- Jan. 13—The Divine Endowment.
- Jan. 20—The Lost Heritage.
- Jan. 27—Divine Adoption.

Music by the Hour of Faith instrumental and vocal ensemble under the direction of Paul Creston.

NATIONAL COUNCIL CATHOLIC WOMEN

Conventions—War Relief—
Family Life—Better Race Relations
—With Our Nationals

DIOCESAN COUNCILS IN CONVENTION

THE Holy Father's clarion call to women for conscientious participation in social and political life resounded through the conventions of diocesan councils of Catholic women in all sections of the country.

Indianapolis . . . The Most Rev. Joseph E. Ritter, Archbishop of Indianapolis, in addressing the 7th annual convention of the Indianapolis A.C.C.W., November 7, called the attention of the more than 700 women in attendance to the great significance of this address of His Holiness on "Woman's Duties in Social and Political Life." Mrs. A. C. Weidner, president, emphasized the value of the active parish unit—"that important link which gives life to the organization as a whole." In his sermon at the opening Mass, the Most Rev. John J. Bennett, Bishop of Lafayette, stressed the sanctity of the home as the basic need for combatting the evils of present world conditions. An honored guest at the convention, Mrs. J. Shelby Spurck, national director, recalled the accomplishments of the women in Catholic Action and urged them to continued participation in the great work which lies ahead.

Paterson . . . At the convention, October 27, which marked the first birthday of the Paterson D.C.C.W., the Most Rev. Thomas H. McLaughlin, Bishop of Paterson, cited the address of His Holiness concerning the social and political obligations of women. He quoted the Holy Father's words: "The fate of the family, the fate of human relations are at stake. They are in your hands. Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suitable to the condition of each so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration." Bishop McLaughlin pointed out the necessity of prayer in solving the problems which face the family today. Family prayer will, he said, "be one of the strongest means of restoring the bond of religion in family life which, unfortunately, is weakening."

Other speakers at the convention were the Very Rev. Msgr. John J. Shanley, diocesan moderator; Mrs. Joseph Keegan, diocesan chairman, Organization and Development; Mrs. Henry Mannix, national director; and Miss Ruth Craven, executive secretary, N.C.C.W.

Two interesting features of the convention were the exhibit of articles made by the women in response to the appeal of the War Relief Services-N.C.W.C. and the N.C.C.W. for clothing for the children and Sisters in war-torn countries, and a clever skit, "A Muddle and a Model," presented by the St. Anthony, Hawthorne, Parish Council.

The current officers were reelected: Mrs. Robert D. Donaldson, president; Mrs. James J. Troy, vice-president; Mrs. Frank Kozik, secretary; Mrs. John V. Hinchliffe, treasurer.

Belleville . . . The address of His Holiness was the basis of remarks by Rt. Rev. Msgr. Albert R. Zuroweste, editor of *The Messenger*, at the Belleville D.C.C.W. convention, October 25. The great numbers of women attending this convention were honored by the presence of the Most Rev. Henry Althoff, Bishop of Belleville. Mrs. Anita Hennessy was elected president to succeed Miss Mary Roberson.

Springfield . . . With the theme, "To Restore in Christ—Our Part," the Springfield D.C.C.W. held its 17th annual convention, October 14, under the leadership of Mrs. John Nevens, president. The Most Rev. James A. Griffin, Bishop of Springfield, urged the continued participation of the women in the Council program. Miss Margaret Hughes, third vice-president, N.C.C.W., an honored guest, took the N.C.C.W. as her subject because of its jubilee year. The Council sent congratulations and assurances of fullest cooperation to the parent organization and wished it God's most choice blessings—*Ad Multos Annos*.

St. Paul . . . N.C.C.W.'s twenty-five years of service were reviewed by Mrs. M. R. Drennen, newly elected president, St. Paul A.C.C.W., at the annual Fall luncheon meeting, October 19. Mrs. Drennen succeeded Mrs. Thomas F. O'Neill, N.C.-

C.W. Board member from the Province of St. Paul. The Most Rev. John G. Murray, Archbishop of St. Paul, urged the more than five hundred women in attendance to make their apostolate prayerful and sacramental.

Minnesota . . . Speaking at the 25th annual convention of the Minnesota Council of Catholic Women, held October 17-18, the president, Miss Marie Piesinger, said: "This, our jubilee year, urges us to especially evaluate our interests in Catholic activities." She proposed as objectives for the new year increased interest in the Catholic press and encouragement and support of vocations to the priesthood. Greetings were extended to the convention by the Most Rev. John G. Murray, Archbishop of St. Paul, and a message from the National Council given by Mrs. Thomas F. O'Neill, national director.

Des Moines . . . In his address at the 16th annual convention of the Des Moines D.C.C.W., October 6-7, the Most Rev. Gerald T. Bergan, Bishop of Des Moines, commended the fifty parish societies and Catholic organizations which make up the Des Moines Council for the spirit of unity they fostered in the diocese. He called for a strengthening of home ties by supernaturalizing family life and urgently recommended the recitation of the Rosary in all the homes of the diocese. Mrs. Thomas G. Garrison, national president; Mrs. Matt Conway, national director; and Miss Dorothy Willmann, of the Queen's Work, were guest speakers. Mrs. James J. Kelly succeeded Mrs. James Anstey as president.

Hartford . . . The Most Rev. Henry L. O'Brien, Bishop of Hartford, speaking at the 24th annual meeting of the Hartford Council of Catholic Women, November 3, asked the assistance of the women in encouraging young women of the diocese to study social service. Miss Mary P. Holleran, assistant professor of political science and history at St. Joseph College, and Mrs. Robert A. Angelo, past national president and chairman of the Committee on Family and Parent Education, addressed the meeting, which was presided over by Miss Mary P. O'Flaherty, president.

New Orleans . . . With more than 600 women in attendance, the New Orleans A.C.C.W. held a two-day convention, November 3-4, at which Mrs. Dan Meaney, president, presided. Dr. Maud Loeber, second vice-president, N.C.C.W., gave a message of greeting from the National Council. The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, urged the delegates to "work for

God and Church, and that means country." He asked them to assist the returning veteran in his readjustment to civilian life and to concern themselves with youth, to whom the convention was dedicated.

Leavenworth . . . Since November 4, the date of the 22nd annual conference of the Leavenworth D.C.C.W., coincided with National Catholic Book Week, the Council selected the theme of Book Week, "Keys to World Peace—Christian Books," as the theme of the convention. Miss Cecelia De Donder, winner of the poster contest for National Catholic Book Week, was a guest speaker at the meeting. Good reading was emphasized throughout the convention and Catholic books and periodicals were on display. The conference was opened with Mass, celebrated by the Most Rev. Paul C. Schulte, Bishop of Leavenworth. Miss Henrietta Morrissey was elected president to succeed Miss Agnes E. Hannigan.

El Paso . . . Nearly 300 women attended the banquet climaxing the convention of the El Paso D.C.C.W., held November 6-7, under the leadership of Mrs. P. R. McKee, president. The guest speaker, the Most Rev. Edwin V. Byrne, Archbishop of Santa Fe, pointed out the tremendous influence and importance of women in today's world, declaring that the big realities in life are the family and the Church. "Happiness," he said, "is the thing which concerns us most. Our future happiness rests with the Church and the home." In line with the theme of the convention, "Post-war Planning with Accent on Youth," the Most Rev. Sidney M. Metzger, Bishop of El Paso, discussed plans for youth activities, which, he said, would include youth centers. The necessity of a youth program was shown by Rev. John Birch, executive secretary of the Bishops' Committee of Spanish-speaking People, who said: "The problems of youth are the same all over the United States regardless of race, color or creed. They are, however, aggravated among Spanish-speaking people by bad living conditions, large families, bad health, discrimination and exploitation. . . . Spanish-speaking youth need Spanish-speaking leaders who can encourage them not only by word but also by an inspired example."

Galveston . . . In the absence of the Most Rev. Christopher E. Byrne, Bishop of Galveston, Rt. Rev. D. P. O'Connell brought the address of the Holy Father on "Woman's Duties in Social and Political Life" to the attention of the delegates gathered for the 17th annual convention of the Galveston D.C.C.W., November 19. Miss May Q. Garthar, national director, gave a report on the

national Board meeting recently held in Washington. She then presented Rt. Rev. J. T. Fleming, rector of St. Mary's Seminary, La Porte, with two burses of \$8,000 each, completed by the Galveston Council. One of these burses, the "Mary, Queen of Peace Burse," was started on V-E Day and finished August 14. In accepting the burses, Monsignor Fleming urged the fostering of vocations in the home. Under the able leadership of the new president, Miss Lonnie Marie Ball, the Council looks forward to continuing the splendid record achieved during the presidency of Mrs. J. M. Sloan.

WITH OUR NATIONALS

National Catholic Women's Union: All societies affiliated with the National Catholic Women's Union have appointed committees to cooperate with N.C.C.W. and War Relief Services-N.C.W.C. in furnishing clothing for the children and Sisters in war-stricken countries. Mrs. Mary Filser Lohr, president, N.C.W.U., has advised that copies of the War Relief appeal have been sent to all members.

Alumnae Association, N.C.S.S.S.: Mrs. Pia Ubaldo Lozano, who was Olympia Ubaldo when a student at the National Catholic School of Social Service, has written Mrs. P. F. Kimmett, of Baltimore, that she is again working as Superintendent of the Bureau of Public Welfare in Manila, a position which she held before the Japanese invasion of the Philippines. In her letter, and that of Mrs. Pablo M. de Silva, formerly Felicidad Alvarez, Mrs. Kimmett was advised that the destruction wrought by the Japanese during the Philippine liberation was beyond expression. However, although all their possessions were destroyed, both of these students and their families escaped death.

National Council of Catholic Nurses: Miss Anne V. Houck, president, N.C.C.N., has announced that at the invitation of the Most Rev. Karl J. Alter, Bishop of Toledo, the national convention of the Council will be held in Toledo, May 24, 25 and 26.

National Christ Child Society: Units of the Christ Child Society have assembled 196 layettes comprising over 5,000 articles of infants' clothing for destitute babies in the war-torn areas of Europe. This work is being carried on in response to the appeal of War Relief Services-N.C.W.C. and the N.C.C.W. for clothing for these little war sufferers.

Daughters of Isabella: The National Circle, Daughters of Isabella, has announced the award of a scholarship to the Catholic School of Social Service, Montreal, Quebec. This brings to six the scholarships given this year, the other five being

perpetual scholarships in the National Catholic School of Social Service, Washington, D. C., maintained by the Queen Isabella Foundation. Thirty-four of the total number of scholarships given by the Daughters of Isabella have been awarded to the National Catholic School of Social Service and 13 to Canadian schools.

SEWING PROJECT GAINS MOMENTUM

Catholic women's organizations have stepped up their shipments of clothing for the destitute children and Sisters in war-stricken lands to answer the appeal of War Relief Services-N.C.W.C. and the National Council of Catholic Women for increased help for these suffering people during the bitter months of winter. Already nearly 6,000 boxes, containing approximately 450,000 articles of clothing, have been shipped to the New York warehouse of War Relief Services-N.C.W.C. Affiliates of N.C.C.W. recently added to those participating in this sewing project are the Archdiocesan Council of St. Paul; the Diocesan Councils of Brooklyn, Evansville, Green Bay and Spokane; and the National Catholic Women's Union.

Letters come to national headquarters from all sections of the country telling of shipments made, and of the great pleasure this work has given those who have contributed so generously. Typical of this spirit is the letter from Mrs. Norman Folda, Holy Cross Altar Sodality, Omaha, Nebr.: "It has been a real joy to gather and make these articles and we hope to continue doing so." From Mrs. Hugh Jones, Our Lady's Guild of Clanton-Thorsby, Clanton, Ala., came the following: "The offering is small; we are only six in number. . . . It was a hard job, but much happiness, and oh, how we wish it could be ten times as much."

A new affiliate from the Pittsburgh Diocese, the Confraternity of Christian Mothers, St. Bernard's Church, made a record collection and shipment of 95 boxes of clothing, totaling more than 8,900 articles. Other groups are increasing their contributions through the interest aroused by displays at conventions of children's garments made from adults' clothing; by handbills passed out to the women after Mass; by card parties at which the admission is a child's garment; by school children's drives; and by stork or baby showers. The results are manifest in second, third, and even fourth shipments from Council affiliates and other women's groups. Printed labels to facilitate the handling of these shipments by War Relief Services-N.C.W.C. warehouse are available through diocesan presidents or from national headquarters. Send for yours today. The need continues great, and only through the active cooperation of every woman's group can it be met. Be sure *your* group comes through.

WORKING TOGETHER FOR JUSTICE

TODAY, when the United Nations Organization is concerned with drawing up an international bill of rights, it is important that each and every citizen restudy basic human rights affecting all men regardless of race, color, creed, or nationality origin.

The need of education along these lines was recognized by the six organizations cooperating in the Coordinating Committee for Building Better Race Relations, when, at its second annual conference, held in Washington, D. C., November 24, the Committee chose as theme: "Implementing the United Nations Charter through Safeguarding Human Rights in the United States," and recommended that a study of basic rights be made.

At this conference, Rev. George Higgins, Social Action Department, N.C.W.C., outlined briefly four rights which should be accorded minority groups—equality of opportunity in economic, educational, political and housing fields. In addition, he recommended that all member groups work for full employment, at a living wage.

The advances in economic, educational, and political opportunity made by minority groups during the war were outlined by Attorney Charles Houston, Board member, National Association for the Advancement of the Colored People. These gains must be kept and improvement made in the housing field, where, Mr. Houston said, much remains to be done.

Intolerance may be changed to tolerance through education of public opinion was the experience reported by M. M. Tozier, chief, Reports Division, War Relocation Authority. He stated that more widespread knowledge of the Japanese-American contribution in the war effort had aided in community acceptance of this minority group.

The reports of the six cooperating organizations stressed continued work for minority groups, particularly through adult education. One outstanding achievement of each member group is reported here: The National Council of Catholic Women, through field work, effected a continued integration of Spanish-speaking groups; the National Council of Jewish Women, through its settlement house in a Negro neighborhood in New York City, aided in decreasing juvenile delinquency; the National Council of Negro Women encouraged participation of its membership in all constructive effort for true international unity; the National Council of Women in the U. S. continued to feature, over its "network," reviews of books dealing with better interracial relations; the National Women's Trade Union League worked for better economic opportunities for all, including minority groups; the National Board, Young Women's

N.C.C.W. FAMILY LIFE DAY

THIS year an unusual opportunity is offered for participation in the Family Life Conference, to be held at the Catholic University of America, Washington, D. C., on February 5, 6, 7, under the sponsorship of the Family Life Bureau, N.C.W.C. Mrs. Thomas G. Garrison, president, has announced a special N.C.C.W. one-day session on February 8, immediately following the Family Life Conference. This session will implement the Conference, giving special attention to methods of presenting various subjects relating to Christian family life by local councils or women's groups, and to activities in the field of family life which have been sponsored by Committees on Family and Parent Education and Catholic Parent-Teacher Associations.

Mrs. Robert A. Angelo, national chairman, Committee on Family and Parent Education, and Mrs. Henry Mannix, national vice-chairman, have arranged a program of great value to all workers in this field. Diocesan councils are invited to send representatives to this meeting. They will not only have an opportunity to participate in discussions at the special Council meeting, but will attend the sessions of the Family Life Conference at which such noted experts in the field of family life as the Very Rev. Dr. Verner Moore, O.S.B., Child Center, Catholic University; Dr. Robert R. Kuczynski, London; Sister Mary, I.H.M., Marygrove College, Detroit; Dr. Regina Herzfeld, Catholic University; Rev. Dr. Fernand Porter, O.F.M., Montreal; and Rev. Dr. Edgar Schmiedeler, O.S.B., Family Life Bureau, N.C.W.C., will present papers on various topics relating to family life. There will also be a special Youth session on February 8, where subjects connected with family life as they particularly concern youth will be discussed.

The great need for clear thinking on this subject makes it imperative that Catholic women's groups inform their membership of the principles involved and the technical advance being made in this field. Individuals and groups will benefit greatly by attending this national conference on family life.

Christian Association, focused the full-time attention of a staff member on techniques for interracial action.

The six cooperating organizations agreed that working together had made them more cognizant of the problems of minority groups, spurred them to more intensive action, and forced a yearly stock taking of their accomplishments.

Editor's Note: A more complete report of the Conference will be available soon and may be obtained by writing the National Council of Catholic Women.

IN THE course of the last six years, Venerable Brethren and Beloved Sons, as this eve of Our Lord's Nativity came around, we must all have felt keenly the sad contradiction between the spirit of holy joy and deep brotherly union in the service of God suggested by the beautiful Christmas season, and the lamentable spirit of vengeance and spite that prevailed throughout the world; between the sweet harmony of the "gloria in excelsis Deo et in terra pax hominibus" and the discordant cries of hate amid the thunder of fratricidal war; between the suffused light of Bethlehem and the sinister glare of destructive fires; between the resplendent innocence radiating from the features of the Heaven-sent Child and the mark of Cain which will long remain impressed on the countenance of our century.

What a sigh of relief, then, arose from all our hearts, as we heard that the gory conflict had ended, first in Europe, then in Asia. What fervent prayers had risen, during the long years of strife, to the throne of God, imploring Him to shorten the days of affliction and stay the hands of those angels who hold the vials of God's wrath for the sins of men.

Now, by the mercy of God, the human family will begin once more to celebrate a Christmas without the terrors of war on land and sea and, especially, in the air any longer filling men's hearts with deadly anguish. For this turn of events let us all give humble thanks to our Omnipotent Lord.

Peace on earth? True peace? No: only the "postwar period," to use a sad but very pregnant term. How long will it take to cure the material and moral disorder, to close up so many wounds?

But yesterday, men were scattering destruction, disaster, misery over vast territories; and today, when they must rebuild, men but faintly realize how much perspicacity and foresight, how much rectitude and goodwill must go to the task of bringing the world back from physical and spiritual devastation and ruin to law, order, and peace.

So even this Christmas is still a time of expectancy, of hope and of prayer to the Incarnate Son of God, that He, "the King of Peace . . . Whose face all the earth desires to see close" (antiphon I, first vespers Christmas Day) may give to the world His peace.

THE COMING CONSISTORY, ITS CHARACTERISTIC FEATURES

As already announced, for the first time since God willed to raise Us—in spite of Our unworthiness—to the office of Supreme Pontiff, We shall address, Ourselves, if it be God's will, to

HOLY FATHER'S CHRISTMAS ALLOCUTION

An official English Translation of the Christmas Allocution of His Holiness, Pope Pius XII, given on December 24, 1945, to the Sacred College of Cardinals, and broadcast to the world.

the task of creating new members of the Sacred College. In Our Christmas Message last year, We referred to the grave and diverse difficulties which had, alas, prevented Us up to then from filling the many vacancies which had sadly depleted the Roman Curia.

How happy, then, shall We be to see Ourselves presently surrounded here by such a large number of Cardinals, who, for their outstanding virtue and signal merits, seemed to Us especially worthy to be raised to the sacred purple. It seems to Us that this unusual event merits some special comment on Our part.

AS TO THE NUMBER OF NEW CARDINALS

We shall note first of all that with this creation the Sacred College will be complete. You know that Our predecessor of happy memory, Sixtus V, in his constitution *postquam verus* of December 3, 1586, when he had observed that in ancient times the Sacred College had been too small, and in more recent times too numerous, fixed the number of Cardinals at 70, after the example of the 70 ancients of Israel (Exodus XXIV: 1-9) and ordained in the strictest terms that this number should not be exceeded for any motive whatsoever, even the most urgent.

Undoubtedly the Roman Pontiffs who succeeded him would not be bound by this provision, if they considered it opportune to increase or diminish the number. But there is no evidence that any of them ever departed from this law, which has had formal confirmation in Canon 231 of the Code of Canon Law. The Sacred College had its full complement of 70 Cardinals frequently enough in the seventeenth and eighteenth centuries, but never in the nineteenth and, up to the present, never in the twentieth.

To cite but one example, let Us recall that Clement XI, in the Secret Consistory of May 17, 1706, wanted to create as many Cardinals—20—as were needed to fill up the number of 70.

Moreover, when one of the newly nominated Cardinals, Gabriel Fili-

pucci, renounced the high dignity, Clement XI in the next Consistory, on June 7 of the same year, while accepting the renunciation, immediately filled the vacancy by nominating Michaelangelo Conti, who was later to be his immediate successor, Innocent XIII.

We have decided to return to that ancient custom which, while it brings the number of Cardinals in the Sacred College up to its full complement, respects at the same time the limit set by Sixtus V. We are sorry that respect for that limit has prevented Us from including in this first creation not a few other Prelates and Religious, especially of the Roman Curia and clergy, who for their long service to the Holy See would also have been very worthy of the honor.

We have considered it all the more fitting not to go beyond the limit set, because there never yet has been created so large a number of Cardinals—32—in a single Consistory. Up to now, the two largest creations were made under Popes Leo X and Pius VII, who each created 31 Cardinals in a single Consistory: that is to say, Leo X created 31, while Pius VII, after his return to Rome, turned his attention to the Sacred College which was much depleted by the sorrowful events of that period, and in the Secret Consistory of March 8, 1816, likewise created 31; but he published only 21 of the nominations, reserving 10 *in petto*.

AS TO THEIR NATIONALITY

Another characteristic of this creation will be the variety of nations to which the future Cardinals belong; for We have been anxious that the greatest possible number of races and peoples would be represented, so that this creation may portray in a living manner the universality of the Church. In this way, just as We have during the years of Our Pontificate seen congregate in the Eternal City, in spite of the war—or rather as a consequence of the war—men from every nation and from the remotest lands, so now that the World War is over We shall have the consolation—if it be God's will—of seeing grouped around Us now members of

the Sacred College from the four quarters of the earth.

Rome will thus be seen in its true light as the Eternal City, the universal city, the *caput mundi*, the city *par excellence*, the city of which all are citizens, the city which is the See of the Vicar of Christ, on which the gaze of the whole Catholic world is fixed. Nor will Italy, the blessed land which holds this Rome of ours in her bosom, suffer any loss of prestige; rather will she be resplendent in the eyes of all peoples as sharing in this greatness and this universality.

THE SUPRA-NATIONAL CHARACTER OF THE CHURCH

The Catholic Church, of which Rome is the center, is supra-national by its very nature. This has two implications, one negative and the other positive. The Church is a mother—*Sacta Mater Ecclesia*—a true mother, mother of all nations and all peoples no less than of all men individually. And precisely because a mother, she does not, and cannot, belong exclusively to this or that people, nor even more to one than to others, but equally to all.

Since she is the mother, she cannot be a stranger anywhere; she dwells, or at least should, because of her nature, dwell among all peoples. Moreover, while the mother with her husband and children form a family, the Church, in virtue of a union incomparably more intimate, deeper and more perfect than is possible for the family, forms the Mystical Body of Christ. The Church is then supra-national because it is an indivisible, universal whole.

THE INDIVISIBLE UNITY OF THE CHURCH

The Church is an indivisible whole because Christ, her Head, is undivided and indivisible. Christ with His Church is—in the profound words of St. Augustine—*Totus Christus*, the Whole Christ. This wholeness of Christ, according to the saintly Doctor of the Church, means the indivisible unity of the head with the body, "*in plenitudine ecclesiae*," in the fullness of the life of the Church, which brings together all places and all periods. Firmly established on such solid foundations, the Church, placed as she is in the center of the history of the whole human race, in the agitated and turbulent atmosphere of divergent energies and conflicting tendencies, is so far from being shaken—however much she be exposed to all forms of attacks on her indivisible integrity—that she actually diffuses from her own integral and coherent vitality ever new forces to heal and consolidate torn and divided mankind: forces of unifying Divine grace, forces of the unifying

spirit, for which all hunger, truths which are valid always and everywhere, ideals which are everywhere and always fresh.

From this it becomes clearer that a sacrilegious attack has been and is made against the *Totus Christus*, the Whole Christ, while at the same time a dastardly blow has been struck against the unity of mankind, whenever an attempt has been, or is made to put the Church, like a prisoner and slave, in the service of this or that particular people, to tie her up within the narrow confines of a single nation or, on the other hand, to ostracize her from any nation.

Such a mutilation of the Church's integrity has entailed and entails for the peoples who are victims of it—to a degree proportionate to its duration—the lessening of their real welfare and of their full vitality. But it is not merely that the individualism of nations and states has in these last centuries striven to break up the integrity of the Church and to weaken and hinder her unifying forces—those forces which, nevertheless, once had an essential part to play in the unification of Western Europe.

A musty liberalism strove to create, without the Church or in opposition to her, a unity built on lay culture and secularized humanism. Here and there—at once by its destructive force and a hostile reaction to it—totalitarianism supplanted it. In a word, what was the net result after a little more than a century of those strivings without—and often against—the Church? Human liberty buried—by forced organizations—in a world which for brutality and barbarity, for its achievement of destruction and ruin, but above all for its tragic disunity and insecurity has never known an equal.

At a time of stress such as ours still is, the Church, in her own interest and in that of mankind, should make every endeavor to use to the best advantage her undivided and indivisible integrity. She must be now more than ever supra-national. This spirit must pervade and inspire her visible head, the Sacred College, and all the activities of the Holy See, on which now more than ever there weigh grave responsibilities not only for the present, but even more for the future.

It is a question here of a spiritual factor, of having an accurate sense of the Church's supra-nationalism, and not measuring or determining it according to mathematical proportions or strictly on the basis of statistics giving the nationality of individuals.

During the long periods when, by the disposition of Divine Providence, the Italian nation, to a greater extent

than the others, gave the Church her head and large numbers of collaborators in the central government of the Holy See, the Church, as a whole, has always kept its supra-national character intact.

Indeed, many factors contributed, and precisely along this way, to preserve her from dangers which otherwise could easily have been more felt. One might recall, to cite one example, the struggles for leadership of the national States of Europe and the great dynasties in past centuries.

Ever since the reconciliation of Church and State by the Lateran Pacts the Italian clergy as a whole, without any prejudice to natural and legitimate love of their country, have faithfully continued to support and promote the supra-national character of the Church. We hope and pray that the clergy—and especially the younger clergy in Italy and throughout the Catholic world—may continue to do so; in any case, the delicacy of the present situation calls for special care in safeguarding that supra-national character and indivisible unity of the Church.

THE UNIVERSALITY OF THE CHURCH

She is supra-national because she extends the same love to all nations and peoples; she is also supra-national, as We have already said, because nowhere is she a stranger. She lives and grows in all countries of the world, and they all contribute to her life and growth.

There was a time when ecclesiastical life, in its visible manifestations, flourished especially in the countries of old Europe, from which it flowed, like a majestic river, to what could then be called the outer limits of the world. Today it appears rather as a sharing of life and energy between all the members of the Mystical Body of Christ on earth.

Not a few regions in other continents have long ago outlived the phase of missionary formation in their ecclesiastical development. They are governed by their own Hierarchy and give spiritual and material benefits to the Universal Church from which once they only received such benefits.

Is there not revealed in this progressive enrichment of the supernatural and even natural life of mankind the true significance of the Church's supra-national character? She is not, because of this supra-national character, placed aloft as though suspended in an inaccessible and intangible isolation above the nations; for just as Christ was in the midst of men, so too His Church, in which He continues to live, is placed in the midst of the peoples.

As Christ assumed a real human nature, so, too, the Church takes to herself the fullness of all that is genuinely human, wherever and however she finds it, and transforms it into a source of super-natural energy.

Thus ever more fully is verified in the Church of today that phenomenon which St. Augustine praised in his "City of God": the Church, he wrote, "recruits her citizens from all nations, and in every language assembles her community of pilgrims on earth; she is not anxious about diversities in customs, laws, institutions; she does not cut off or destroy any of these, but rather preserves and observes them. Even the differences in different nations she directs to the one common end of peace on earth, as long as they do not impede the worship of the one, supreme, and true God."

Like a powerful lighthouse, the Church, in her universal integrity, casts her beam of light over those dark days through which we pass. No less obscure were those in which the great Doctor of Hippo saw the world which he loved so dearly begin to founder. That light was then his comfort and, as it shone out, he greeted, in a prophetic vision, the dawning of a happier day. His love for the Church—it was no other than his love for Christ—was his consolation and his happiness.

God grant that all those who today, amid the sorrows and perils of their native land, endure sufferings like those of Augustine, may, like him, find their solace and support in love of the Church, of that great universal home which, according to God's promise, will last to the end of time.

For Our part, We desire to make that home ever more solid, ever more attractive to all, without exception. Hence We desire to leave nothing undone that may reflect outwardly the supra-national character of the Church, because it is the expression of her love for Christ, Whom she sees and serves in the rich variety of her members scattered throughout the whole world.

THE PEACE STRUCTURE

At an hour like this, in which we celebrate the birth of Him Who came to reconcile men to God and to one another, We cannot let pass the opportunity of saying a word about the peace structure which the ruling classes in the State and in politics and economics have set themselves to erect. With an accumulation hitherto perhaps never achieved, of experience, goodwill, political insight and organizing talent, men have begun the preliminaries to the world peace settlement.

Never, perhaps, from the beginning

of the world have statesmen found themselves faced with a task so gigantic and complex, because of the number, gravity and difficulty of the problems to be solved, so important for its effects in extent and in depth for good or for evil, as that of now restoring order, peace and prosperity to mankind after 30 years of world war, economic crises and incalculable destitution.

Exalted, formidable is the responsibility of those who set themselves to bring such a gigantic undertaking to a successful conclusion. It is not Our intention to discuss the practical solutions that they may be able to apply to such thorny problems. We believe, however, that it belongs to Our office, in continuation of Our previous Christmas messages during the war, to indicate the fundamental moral prerequisites of a true and lasting peace which We shall reduce to three short considerations:

THREE FUNDAMENTAL PREREQUISITES FOR A TRUE AND LASTING PEACE

(1) The present hour calls imperiously for collaboration, good will, reciprocal confidence in all peoples. The motives of hate, vengeance, rivalry, antagonism, unfair and dishonest competition must be kept out of political and economic debates and decisions.

"Who can say," We may add, in the words of Sacred Scripture (Proverbs XX:9-10) "my heart is clean, I am pure from sin? Diverse weights and diverse measures, both are abominable before God."

Anyone, then, who exacts the expiation of crime through the just punishment of criminals because of their misdeeds should take good care not to do himself what he denounces in others as misdeeds or crime. One who seeks reparations should base his claim on moral principles, respect for those inviolable natural rights which remain valid even for those who have surrendered unconditionally to the victor.

One who asks for security in the future should not forget that its only true guarantee lies in one's own internal force, that is, in safeguarding the family, children, labor in fraternal charity, the outlawing of all hate, all persecution, all unjust vexation of honest citizens, in loyal concord between State and State, between people and people.

(2) To secure this, men must everywhere forego the artificial creation, through the power of wealth, of arbitrary censorship, one-sided judgments and false assertions, of a so-called public opinion which sways the ideas and will of the electorate like reeds shaken by the wind.

Let due heed be paid to the true and

overwhelming majority of men, made up of those who live honestly and peacefully by their own labor in their own family circle, and who desire to do the will of God. In their eyes disputes for more advantageous frontiers and the scramble for the treasures of the earth, even if not of necessity and *a priori* unjust in themselves, are, at least, always a dangerous venture which cannot be entered on without the risk of causing an accumulation of death and ruins.

The vast majority of good fathers and mothers of families want to protect and safeguard the future of their own children against the pretensions of every policy of brute force, against the arbitrary totalitarianism of the powerful State.

(3) The force of the totalitarian State. The whole surface of the globe, reddened with the bloodshed in these terrible years, cries aloud against the tyranny of such a State.

The fabric of peace would rest on a tottering and ever threatening base, if an end were not put to such totalitarianism, which lowers man to the state of a mere pawn in the game of politics, a cipher in economic calculations. With a stroke of the pen it changes the frontiers of states; by a peremptory decision it deprives a people's economy—always part of its life as a nation—of its natural outlets; with ill-concealed cruelty it too drives millions of men, hundreds of families, in the most squalid misery, from their homes and lands, tears them out by the roots and wrenches them from a civilization and culture which they had striven for generations to develop.

It also sets arbitrary bounds to the necessity and to the right of migration and to the desire to colonize. All this constitutes a policy contrary to the dignity and welfare of the human race.

And yet, by Divine Right it is not the will or the power of fortuitous and unstable vested interests, but man in the framework of the family and of society, who by his labor is lord of the world.

Consequently, this totalitarianism fails by what is the only measure of progress, namely the progressive creation of ever more ample and better conditions in public life to ensure that the family can evolve as an economic, juridic, moral and religious unit.

Within the confines of each particular nation as much as in the whole family of peoples, state totalitarianism is incompatible with a true and healthy democracy. Like a dangerous germ it infects the community of nations and renders it incapable of guaranteeing the security of individual peoples. It constitutes a continual menace of war.

The future peace structure aims at outlawing from the world every aggressive use of force, every war of aggression. Who could not greet such an intention enthusiastically, especially in its effective realization?

But if this is to be something more than a beautiful gesture, all oppression and all arbitrary action from within and without must be banned.

In the face of this accepted state of affairs, there remains but one solution: a return to God and to the order established by Him.

The more the veil is lifted from the origin and increase of those forces which brought about the war, the clearer it becomes that they were the heirs, the bearers and continuers of errors of which the essential element was the neglect, overthrow, denial and contempt of Christian thought and principles.

If then the root of the evil lies here, there is but one remedy; to go back to the order fixed by God also in relations between States and peoples; to go back to a real Christianity within the State and among States.

And let it not be said that this is not realism in politics. Experience should have taught all that the policy guided by eternal truths and the laws of God is the most real and tangible of policies. Realistic politicians who think otherwise pile up only ruins.

THE PRISONERS OF WAR AND POLITICAL PRISONERS

And now, lastly, Our gaze which has wandered, if only for a moment, over the present state of the world,

must pause once again on the masses, still immense, of war prisoners.

As We get ready to pass in quiet interior joy and fervent prayer the holy feast of Christmas, which reaffirms and ennobles, with century-old and undiminished harmony, the bonds of the human family, and invites to the domestic hearth, as to a sacred rite, even those who habitually live long away from it, We remember with profound sorrow all those who, although the end of the war has been proclaimed, must this year again pass the beautiful season in a foreign land and feel, on the night of rejoicing and peace, the torment of their uncertain lot and of their separation from parents, wives, children, brothers, sisters—all their dear ones.

And while We wish to pay the tribute of just recognition and praise to those authorities and to those organizations and individuals who have striven to alleviate and to abbreviate their sorrowful condition, We cannot conceal the pain We felt when in addition to the sufferings inevitably accruing from the war, We heard of others which were almost on purpose inflicted on prisoners and deported people; when, in some instances, We saw their captivity prolonged without reasonable cause; when the yoke of imprisonment, of itself oppressive, was aggravated by hard and unjustified labor, or when in unconscionable disregard for standards set up by international conventions and by the still more sacred standards of Christian and civil conscience, they were refused in an inhuman way the treatment due to the vanquished.

To these children, still held in prison, may Our Father's message be carried on the wings of the Christmas Angels. May they receive and be comforted by Our wish—shared by all who cherish the sense of man's brotherhood—to see them regularly and speedily restored to their anxious families and to their normal peacetime occupations.

And We are certain that We voice the sentiments of all right-thinking men when We extend that wish to include those political prisoners, men, women and youths, at times exposed to dire sufferings, against whom no accusation of crime or violation of the law can be brought, but, at most, only their past political views.

We shall include with affectionate solicitude also those missionaries and civilians in the Far East who in consequence of recent grave events are living in affliction and danger. There is an obvious natural obligation that these unfortunate victims be treated in a humane manner; indeed We consider that the much desired pacification and concord among peoples could not be better initiated than by their liberation and, as far as possible, by their fair, proper and equitable rehabilitation.

With such sentiments and wishes on Our lips and in Our heart, We ask our Divine Saviour to bestow on you, Venerable Brethren and Beloved Sons, and on all Our dear sons and daughters scattered over the earth, an abundance of His graces, of which the token is this Apostolic Benediction which with all Our heart We impart to you.

The address above is being reprinted in pamphlet form by the N.C.W.C. Publications Office under the title "The 1945 Christmas Message of Pope Pius XII" and will be available at 10c each; \$8.00 per 100 copies, postage extra.

PUBLIC OPINION AND PEACE—Continued from Page 10

the interest of individuals and groups in fostering and promoting the development and spread of the best Catholic literature, will do much to increase and strengthen the splendid organization of the Catholic press in this country, to spread the influence of Catholic thought and philosophy, and to assist in the sanctification of souls and in that much-needed Christian renewal that alone can restore the social order.

"The power and influence of the Catholic press are so great," said Pope Pius XI, "that even the seemingly most insignificant activity in favor of the good press is always of importance, because great results may come therefrom."

DISCUSSION QUESTIONS

1. What if anything is being done in your community to promote the apostolate of the Catholic press?
2. In what manner could arrangements be made to place Catholic literature in libraries, clubs, on newsstands and in other suitable places in your community?
3. From what source do people generally obtain the majority of their opinions and prejudices concerning the chief topics of the day?

4. Why is the reading of Catholic literature so necessary today?

5. In what way can you as an individual or through your Catholic group cooperate with the editor of your local Catholic paper?

6. What plan might be evolved to assist every Catholic family in your community to have a Catholic paper and a Catholic magazine in the home?

7. Would it be feasible to form a Catholic literature committee in your community to promote the apostolate of the press?

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